VOL. IV. Numb. 4.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Monday April 2d. to Wedneſday April 4th. 1711.

GENTLEMEN,

Q. OUR Saviour ſays, Mat. 12. 40. *that* as Jonas was three Days and three Nights in the Whale's Belly, ſo ſhou'd the Son of Man be three Days and three Nights in the Heart of the Earth. *From whence it ſeems to follow, that Chriſt's Body ought according to this Prediction to have lain in the Grave for the ſpace of three whole Days. But yet it plainly appears from the Goſpel that he died and was buried on the Friday in the Evening and roſe again on the Sunday Morning following, ſo that he lain in the Grave but one Day and two Nights contrary to his Prediction.*

A, It is to be obſerved, 1. That the *Hebrews* by their Evening and Morning commonly underſtood a Natural Day; as alſo did the Greeks by their νυχθήμερον. 2. That they took the leaſt Part of a Natural Day for a whole one As in the Caſe of Circumciſion the Male Child eight Days old was to be Circumciſed, in which the Day in which the Child was born was one, though it was in the Evening of that Day, & the Day on which he was circumciſed was another tho' the Circumciſion was performed in the Morning of that Day. In like Manner therefore, the Day in which *Chriſt* was buried was one Day, and the Day on which he aroſe was another. In ſhort our Saviour roſe from the Dead the Third Day properly, and was Three Days and Three Nights in the Heart of the Earth Synecdochically.

Q. *Why is there a Nobler Church (or Cathedral) built and dedicated to St.* Paul, *than that which is called* Chriſt-Church. *Query, whether St.* Paul *was on Horſe-back at his Converſion, going to* Damaſcus, *for 'tis ſaid he was ſtruck blind, whereſe it looks more probable that he went on Foot.*

A. Every Church bears in effect the Name of *Chriſt*, the meaning of the Word being *the Lord's Houſe*; for it is deriv'd from Κυριακὴ, *Kyrk*, from whence, by adding Letters of Aſpiration, *Chyrch* or *Church*. But to ſay a Church is dedicated to St *Paul* or any other Saint or Angel, is an improper Expreſſion, no Church being dedicated or conſecrated to any other than Chriſt. But becauſe Multitude, as of Perſons, ſo of Things particular, cauſes variety of proper Names to be deviſed for Diſtinction ſake, the Builders or Founders of Churches do diſtinguiſh them by what Names they pleaſe, for which no Reaſon is to be given but their own Conceits; as there is likewiſe no other Reaſon to be given, why a nobler Perſon is ſometimes called by a *Chriſtian* Name of leſs Dignity than another. We agree with the Queriſt that it appears more probable from Story that St. *Paul* was on Foot than on Horſe-back at his Converſion; and cannot find upon what Authority Painters and Statuaries uſually repreſent him on Horſe back.

Q. Gentlemen, Luther *relates this Law Caſe; A Miller had an Aſs which ran out of his Yard, and came to a River's ſide; where he went into a Fiſhe man's Boat that was in the River, and would drink thereout; but the Boat being not ty'd, ſwam away with the Aſs; inſomuch that the Miller loſt his Aſs, and the Fiſherman his Boat. The Miller thereupon complain'd of the Fiſherman, in that he neglected to tye his Boat faſt; the Fiſherman accuſes the Miller for not keeping his Aſs at Home, and deſir'd Satisfaction for his Boat. Now the Queſtion is what the Law is? Who was in Fault? Took the Aſs the Boat away, or the Boat the Aſs?*

A. The Law would require that each of them ſhou'd bear his own loſs, ſince there was properly ſpeaking no Injury done on either Hand; but only there happened a Misfortune to both through each other's Negligence.

Q. Gentlemen, *I need not inform you, who are doubtleſs frequently at* Opera's, *and all our Nobleſt Aſſemblies, that our Quality of late, have much encourag'd* Italian Muſic, *by their frequent Subſcriptions*, &c. *Now do you think this Humour ariſes from a greater Excellency in their Compoſition, than in thoſe of our own Nation, or becauſe it is* far fetch'd and dear bought, *a Weakneſs our People have been too much addicted to?*

A. Partly from both; 'tis certain there is not finer Muſic in the World than in *Italy*, tho' perhaps ſome as good in other Parts; and good Judges have allow'd Mr. *Henry Purcel* as great a Maſter in that Science as any in *Europe*, tho' his Muſic was of a different Guſt from the *Italians*, and perhaps he never (had he liv'd) might have fallen into their way. As Muſic is a Science, and by Conſequence can never be fully learn'd, for then it wou'd ceaſe to be a Science; So many *Manners* may be diſcover'd different from any yet, and perhaps more Beautiful But as all Arts and Sciences flouriſh according as they are encourag'd, ſo Muſic hath had greater Encouragement in *Italy* and for a longer time than in any other Countries; and as it hath had in *England* beyond in former times, ſo of late Years it has been proportionably improv'd. Tis certain no People in the World have an acuter Genius for Improvement in any Arts and Sciences than our own Nation and wou'd our Quality give Encouragement accordingly, we believe Foreigners wou'd be little tempted to come over, and tho' our Maſters may not attain to the ſame *manner* with the *Italians*, they may to as delightful an one and perhaps to ſuch Perfection, as to incline Foreign Courts to invite them over. For we think the ſole Reaſon why the *Italian manner* has now the Preference, is, becauſe others take not ſo much Pains to diſcover as good; and how much more will it be for the Honour of our Nation, to have our Profeſſors courted by other Countries than for us, by extravagant Sums to tempt others to us, at the ſame time confeſſing our ſelves ſo much inferior to them. But we cannot help believing, that by far the greateſt part of our Admirers of the *Italians*

diſcover their Paſſion for them, more by Imitation of others, for the Vanity of being thought Judges, than from any *juſt Taſt* they have in their Muſic; nay, we believe moſt of them are ſo far from having ſuch a *Taſt* that they are not able to diſtinguiſh between an *Engliſh* and an *Italian Sonata*, and perhaps theſe ſhall be the moſt violent amongſt us to cry up the *Italians*, for the moſt Ignorant are always moſt noiſy.

Q. *Since the Days of the Week derive their* Latin *Names from thoſe of the Planets, why does not the firſt of the Planets which is* Saturn *give Name to the firſt Day of the Week,* Jupiter *to the Second, and the reſt to the reſt in the ſame Order, as, in the Old* Ptolemaick *Syſtem of the World, they were ſuppoſed to be plac'd in the Heavens?*

A. Dion Caſſius gives us two Reaſons why the ſame Order that the Planets are ſuppoſed to have in the Heavens is not obſerved in the Days of the Week. The firſt is Harmonical, requiring that Names be impoſed upon Days according to a *Diateſſaron* or *Fourth*, which is the ſweeteſt Note in Muſick, and is in a ſeſquitertian Ratio, or as 4 to 3, ſo that it is the fourth ſound from the firſt incluſively. Accordingly, the *Sun* is the fourth incluſively from *Saturn*, the *Moon* from the *Sun*, *Mars* from the *Moon*, &c. So that the Harmonical Order of the Planets is this, *Saturn*, the *Sun*, the *Moon*, *Mars*, *Mercury*, *Jupiter*, *Venus*. The other Reaſon is Aſtrological and taken from the Dominion of the Planets every Day. For the Ancient Aſtrologers aſſigned to each Hour of every Day a Planet for its proper Ruler; and ſince there are 24 Hours in the Natural Day, and 7 Planets in the Vulgar Syſtem, they aſſigned the firſt Hour of the firſt Day of the Week to *Saturn*, ſo that *Saturn*'s Day was the firſt; but *Jupiter* having the Dominion of the ſecond Hour, *Mars* of the third, &c. it comes to paſs by this Order, that the firſt Hour of the ſecond Day falls under the Dominions of the *Sun*, and conſequently the Day itſelf derives its Name from thence; the firſt Hour of the third Day is conſequently under Dominion of the Moon, &c. The Ancient *Chriſtians* retained the ſame Names and in the ſame Order for their Days, excepting only they called *Sunday* the firſt Day becauſe it was really ſo in the *Jewiſh* Week.

A. A Sign indeed you're lately come,
Nay that you've been as far as *Rome*;
That yet you have not heard the Fights,
Between the *Lyons* and the *Knights*.
For many Combats have been fought,
And ev'ry Day freſh *Lyons* brought;
Oft as the Champions threw their Darts,
They wounded too the *Ladies* Hearts,
Be'ing Conquer'd by their Prowis, which
Does more than brighteſt Airs bewitch;
Tho' doubtleſs all the while they felt
The Pains of which their *Hero*'s ſmelt:
Some in Confuſion did appear,
For threat'ned Death to *Cheveclier*,
But more (becauſe a Jolly Fellow)
In Vapours were for *Punchenello*.
Yet both at length had got the Knack,
To throw the *Lyon* on his Back,
On which the Conqueſt was ſo eaſy,
Their Courage ſcarce aroſe to pleaſe ye;
And ſo the Tryal of their Skill
Became, which ſhou'd moſt *Lyons* kill.
Now if you'd our Opinion have,
Which of 'em was moſt truly Brave,
'Gainſt *Chivalry* it is no Treaſon,
To grant it *Punch*, and for this Reaſon;
He *Lyon* fought, which prove we can
As truly ſuch as He a Man;
Whereas the other Creature was
But in a *Lyons* Skin an *Aſs*.
And ſome there are, who will averr,
He was but in a *Calve's Skin* dreſt,
Join'd to a *Maiden Fable now*,
As ſuiting nicely to his Soul;
Nay ſome ſay *Nicolini*'s Fear,
Did in moſt gaſtly looks appear,
And many oft did doubt the Fight,
Wou'd end in Conqueſt of the *Knight*.
While *Punch*, as of true Valour fuller,
Was never ſeen to change his Colour.
But it in Judgment ſome divide,
On *This* and on the *Other*'s ſide;
The beſt Way to decide the doubt,
Will be for both to *Fight* it out.

The Title, Preface and Index to the Third Volume, are a preparing for the Preſs, and will be publiſhed in a ſhort Time. Sold by *J. Mayo*, againſt *Water-Lane*, *Fleet-ſtreet*; where you may have the Firſt Volume in 8ov. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

POEMS.

APOLLO,

QUI've heard it told for ſerious Truth,
By grave Dons, as well as Youth;
That Two bold Combats are deſign'd,
Such as in ancient Rome *we find,*
By Rival Hero's of the Each,
And each upon a ſpacious Stage:
And that the Grandees of the Court
Will Judges be o'th Cruel ſport.
The firſt is Punchinello *right;*
An hardy, Bold Adventr'ous Wight:
The other Nicolini *nam'd,*
A Man for want of Manhood *Fam'd;*
We mean, above that Race and's often,
As he can Fury raiſe can ſoften.
The Royal Game they both muſt fly on,
No leſs is than to ſtay a Lyon.
Now being but juſt come to Town,
Drawn by theſe Hero's voſt Renown;
And not with Courage bleſt to ſee,
So terrible a Tragedy,
I ſhall contented be to hear,
How voſt their Characters appear,
And whether Seignior Cheva ero,
Or Punch *you think the greateſt* Hero.

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